THE VNLAWFVLL PRACTISES OF PRELATES AGAINST GODLY MINISTERS, THE MAINTAINERS OF THE DISCIPLINE OF GOD.

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TISES OF PRELATES, A-gaynſt godly miniſters, the mainetayners of the diſcipline of god.

THe doctrine & diſcipline of God, hath alwaies had equal reſiſtance, neyther hath Sathan leſſe laboured the humors of men, agaynſt the one then agaynſt the other. And no maruell ſith theſe are the two pillers of the kingdome of Chriſt ſo twiſted together, that the one can not ſtand without the other. For as diſcipline containeth an order for fit men to be ordained to miniſterie, and for their good behauiour in their functions, ſo doctrine is a continuall nurſe, workyng together with her, both the beginnyng, encreaſe and continuance of fayth and ſanctification, the cenſures alſo of the Church vpholdyng both, and keepyng continuall watch & warde, as agaynſt falſe doctrine and hereſie, ſo alſo agaynſt euil and corupt maners. And where either one or both faile; there muſt needs follow the ruine

of the whole church, the tiranny of Sathan must needs enter in, standing partly on the corrupt knowledge of men, partly on their vnbrideled affectiõs. As the doctrine therefore hath bene euer assayled both by fraud and force: so the discipline other way hath had continuall conflict, sometymes the trueth thereof it selfe beyng prosecuted with deadly hatred by these both, sometymes the defenders thereof. But of them both; the discipline thē the doctrine, is in harder condition, who is no lesse pursued with those that should be friends, yea, & preachers, then with meere enemies. And although she be of one parent, sister to the doctrine: yet (I knowe not how) those that imbrace the one, sometimes reiect this other as a bastard, notwithstandyng her title haue like witnes out of the worde, of her lawfull and equall birth.

The Church of England also, I would it were not partaker in this sinne with others. I would to God the Gospel hereby wanted not with vs a great part of her power for the present tyme, & were

not likely for the tyme to come to want a greater, of the continuance of her florishyng estate. But what is the remedy? Let vs turne our eyes from complaints, to the redresse. If the trueth haue victory, she shal haue it against the preachers (in some sort) of the Gospell. If she preuaile not, God shall reuenge her right both knowen and resisted. What then in this case shall we doe? Shall not the Phisike be ministred to our sicke countrey, that bringeth perpetuall safetie and cure, because some present troubling of the humors, may for the tyme disease? Yes verely. But it were good that peace were gayned with giuyng place. So, the who shal yeeld, the trueth, or mans corruptions? The trueth, no. It may melt like gold, but cannot seaze to bee gold, when as yet mans vanities shal turne into smoke. Shall discipline haue her right? It cannot be. One euidence doth open one & the same right both to her and her sister; Mans fansie will not giue ground; Discipline ought not. Such is the nature of trueth, it is beat downe, but alwayes triumpheth. More wisely

then shall we doe, if we make her our friend, that must preuaile. Loe this assuredly can we no way better do, then by furthering, assisting and aduanncyng of her most iust cause. How this? Priuate men with their prayers to GOD, with supplications and protestations to men. Publike presence with their counsels, credite and all other helpes, as their vocation shall require. And now, euē now it semeth the discipline of Christ afresh, seeketh and beseecheth the fauours of men. The tyme of the worthy assembly in Parliament craueth it. The place, the eye of the Realme chalengeth it. The persons, the auncient professours of the Gospell long for it. The daunger by Atheisme and Romanisme reuiued, doe pull it, yea violently wrest it from euery man. Neither can I, nor ought I bee wanting (in as much as pertaineth to mee) to the vpholdyng of the moste rightfull cause of the discipline. This therefore, I willingly doe in the defence of the defenders thereof: becausse the trueth of discipline beyng already by many, so many wayes so well defended,

ded, this plea for the persons shall bee both more iust and more easie. Also I hope (God assistyng me) this myne endeuour shall be without gall, in all ducty towards God & man. And I beseech you, that shal read these few lines (when in I am constrained to be short) to bring lyke affection to the same.

In two sortes haue the defenders of discipline, of late bene prosecuted with the malice of her aduersary. By to much seueritie (that I say not violence) one way: an other way by too much indirect dealing. The rigorous proceedyng agaynst them, is the depriuyng of many faythfull ministers, for not subscribyng. In this wee are to consider, whence this commeth, then also whither it goeth. In the first, we are to waigh the causes. Heare likewise what author it hath. And touchyng this, who can deny that it came from the humour of one man as may bee esteemed, more caried away with priuate conceite, then with any graue counsell and godly experience, perhaps (as my selfe of some of them vnderstand) agaynst the tide of the ad-

uise of many of their owne coate: but vndoubtedly against almost the former practise of three or foure and twenty yeeres experience: of the peaceable gouernment that hath bene vnder her sacred Maiesty, and some of the best of those graue and christian predecessours of his: who, howsoeuer towardes some particuler good men, some hard dealing here and there were shewed by the instigation of some ignoraunt and halfe popish persons, for lacke of iudgement and knowledge: yet none euer delt so generally agaynst the whole ministery, and so egerly agaynst the sneame and light of all mens iudgements, in so learned an age, before this new plotte was heard of; and now (alas) with to much calamity is felt. But came all this alone from himselfe? Sathan herein hath also his finger without all doubt. For what more pernicious counsell could hell it selfe contriue? In a tyme when Iesuites, those of the familie of loue, and others of all sortes swarme: when traitors are so busie on all sides agaynst God & his people, in her Maiesties owne person to

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cut asunder the happy bondes of all our peace: now I say, to thrust out godly & learned preachers, that onely are in a maner found to bee the men that stand vp agaynst them and their endeuours: this reach most certainly, must needs be drawen out of the very inward closets of hell. This credite hath the cause by the authours thereof. Wee will see the purpose and end thereof.

The intent hereof (as they would haue men suppose) is peace. But that was before by these men inuiolable. For which of them euer dealt disorderly or tumultuously? Who euer of them in word or deede, gaue out any iust suspition of vnpeaceable dealing? Nay haue not they striuen for peace in their ministeries, in their writyngs, in their examples more then any? If then discipline haue bene sought for so long by the neuer disorderly, but by all lawful and dutifull meanes, what vse I pray you may this new deuise haue? Verily what vse can it haue, but for his exercising tyranny vpon his fellow ministers, vppon I know not what some priuate respect. I would

would it were not too manifest, that it is to satisfie hys insatiable hunger of ambition, with the staruyng vp of many thousands of soules by depriuing them, and discouragyng thereby other godly & sufficient men to enter into the ministery, that I say, nothing of their worldly losses beyng distressed, their wyues & children, they hauyng bene before him in the Gospell, hauyng bene before him in labour and payne, in fayth and sincerite, when hymselfe was neyther borne nor in his swadlyng cloutes, and all because they can not agree to hys popish opinions, (I say) popish, because they stand vpon the same legs, & must be vpholden by the same arguments that our new ministers of Rheimes alleage, and such popish doctours as wrote before thē: such as Hosius, Eccius, Andradius, Melchior, Canus, Canisius, Turianus, Martinus, Al. Aspilcueta, and the rest of that wretched crew. For who els would euer defend the tyranny of the Popish Hierarchie, and set themselues agaynst the discipline of Christ, generally & perticularly auouched, practised and continued,

nued, till Antichrist preuayled & thrust it out? who will maintayne that ignorant men should be placed & continued in the ministery of Christ, makyng the substantiall and necessary partes of their office, to bee but an Idea, a thyng rather to be aimed at, then attayned vnto? who but such would maintayn such pluralities, torquots, non residence, the Apocrypha to be redde as Canonicall Scriptures: Nay rather, as seruing more to edification, the solemne and publike seales of the word, to be priuate, and to be ministred lawfully by priuate persons, by women, men, or boyes, alleaging the example of such of the fathers, as playing in sport did the lyke? And yet to their owne greater condemnation, confesse they are the brethren, that our controuersies are but for ceremonies, for matter of circumstaunce rather then of substance, and beare the prince in hand, that we stand agaynst her proceedyngs for matters meerely indifferent, and of no waight. But he thinketh them not honest. I would also that were so. I would (I say) he thought not so of them:

them: nay, I would he did not knowe the contrary. But Iam right sure, he hath confessed as much of them vppon some occasion. His drift in briefe is discouered. Let vs come to the thyng it selfe.

Loe, it is a lawful depriuyng of ministers for not subscribyng. A lawfull, how that? The commō law expresseth a subscriptiō to the doctrine of the church of England. This is not refused. But the Archb. further requireth a subscription, Ex officio. A daungerous thyng. Is it not limited? Yes. It must be without prejudice to her Maiesties prerogatiue by the lawe of the Realme, it must bee from her Maiesties authoritie, and not frō their owne, confirmed by the lawes of the land, and not agaynst them: without disquietyng the peace of the Churches euen by the common lawe it selfe, the greatest part whereof, beyng Antichristian, and iustlyng with her crowne, ought to haue no force amongest vs. It standeth not with her Maiesties prerogatiue, that any subiect should take away the liuyngs of her ministers, that are in the number of her painfullest & best

beſt ſubiects at hys owne pleaſure, lyke a Pope without expreſſe lawe. Wherefore it agreeth not with the lawe of the Realme, and that may appeare of ſundry well learned in the lawes, whoſe opinions in this eaſe haue beene ſhewed and declared. It is agaynſt the peace & furtherance of the Goſpell, to make a ſchiſme, in commaundyng that which partly is abſurd to doe, or vnlawfull to be done: as to be bound to a fourme of prayer, taken from an vniuſt and an vneuen mould, in a tyme not ſo taught, as could yeeld a perfect booke, the ſame alſo beyng ſince altered, and this that is vrged, not the ſame that by lawe is authorized, and which was intended agaynſt the Papiſts and Atheiſts, ſpiteful deprauers of it, beyng layed vppon the moſt forward and ſufficient men of the land both preachers and others, who beyng inſtructed what they owe to God, & what they owe to man, labour to keepe a good conſcience to God and man, and not waywardly reſiſtyng any thing that is good nor contemnyng authoritie, but faythfully intreatyng and

crauyng pardon to auoyd that which is euill. For who can allowe an vnlearned miniſtery? Who can warrant officers frō that man of Rome to deale in his buſineſſe: that any miniſters ſhould vſurpe authoritie ouer their brethren; that any neceſſitie ſhould make vs breake hys lawe: that priuate perſons men or womē ſhould adminiſter his Sacraments: that traditions of men ſhould be preferred before hys owne ordinaunces: that men ſhould inſtitute ſacraments of their owne head: that they ſhould fetch the lawes of Church-gouernement from Chriſtes enemy: that they ſhould make publike and ſolemne thyngs priuate, ouerthrowyng the order of him that was moſt faythfull in Gods houſe, matching the lyes and dreames of men wyth deuine oracles, the Apocrypha with the Canonicall ſcriptures. And by what way proceedes he in this buſineſſe? He cites them. They pay. The thyng is vrged. They appeale to the ſubſcription required by lawe, and whereunto they may yeeld with a good conſciēce. They are reuiled before the people, to the

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manifold discredite of their ministeries. Yea, by their meanes they haue beene brought before the barres of Iustice. They haue bene arraigned amongst felons and theeues. They haue bene imprisoned to the vttermost, and defaced, and yet they are silent. They are sent for before the Archb. The Pursiuaunt is paid: Their iourney is chargeable, more costly their attendance. Agayne, they are imperiously appointed to subscribe. Doubts are shewed why they may not consent. They are reproched, shaké vp, threatened, some imprisoned, none satisfied, none confuted. And further, that way may be made to the full accõplishment of their vncharitable purpose, when they haue nothyng against them, no witnesses to bee produced, but the complaint of some enemy or wretch, the worst in the place they dwel, whose witnesse ought not to bee taken of any righteous court of Iustice, agaynst any that are godly, by an othe (in old popish practise) Ex officio. They examine them (by an inquisition, much lyke to that of Spayne) of their secret thoughtes, purposes,

poſes and intentions. They will knowe what they thinke, and what they will do: what they did, and what they haue left vndone, that they may haue ſome colour to proceede againſt them. They pretend contempt, and ſo at length they are ſuſpended. Their preaching is ſtopped, diſorder riſeth in euery quarter, inſolences, confuſions. They are debarred of the greateſt part of their ſtipend, for the mayntenaunce of a poore ſilly Reader: ſometimes dangerous in preaching falſe doctrine, commonly contemptible, oft reprochfull in life and behauiour. O lameutable caſe, manye are depriued vtterly, to ſatisfie diſordered perſons their deſires. O great and haynous impietie! where is the deare accounte of the moſt precious preaching of the Goſpell? where is the regard due to the credit and eſtimation of the bringers of ſo glad tydinges? Where is the dutifull and moſt Chriſtian care of the ſoules of poore chriſtians. Alas, it is not found in ſome: it is not ſuffered in others: yea, it is moſt grieuouſly puniſhed in many. We haue ſpoken of the

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fountaines of this bitter water; let vs consider how harmefull and vnreasonable it is, by looking into the effectes that it hath, and is like to worke.

It is hurtful of it selfe: The president is more daungerous. Of it selfe it bringeth mischyfe, both in regarde of the Churche and Commonwealth. For as concerning the Churche, it cannot but bee threatened by this blacke and tempestuous storme. The Church & Commonwealth in deede, as the Elme and the Vine, reioyce and florishe together, and in a sort, mourne & pyne together. And if by this lacke of teaching, the Church looose as it were her life; shall not the Commonwealth languishe? yes verily, sith preaching is as the soule therof in a maner, whereas it is but a friende onely to the Commonwealth. The famine of instruction therefore, may bee a capitall daunger three wayes to the Church. In fame, in doctrine, in maners.

In fame, inasmuch as the Iesuits and their spawne (remaining in many parts of the Realme) shall take great aduauntage vpon the ignorance of such, as they

& their louers shal light vpō in discourse & reasoning. They shal ride in triumph vpon our reading ministers backes, as though they had won the field against the truth which we professe. A pitiful reproch shall light vpō the ministers, their wyues & children, some staruyng, some wandring, some by necessities (as by a boisterous wind) driuen on most desperate rockes of vnhoneſt shifts. They shal be prosecuted & persecuted by papists, Atheists, and all sortes of enemies with false accusations, as men halfe condemned already. The Assises & Sessions, shal sound and resound with the shame and slaunders of ministers. Nor this alone; but their succesſe therein, shall make thē insolent vpon others, euen of those that haue subscribed. And if this continue, what shall good consciences do? Yea, what shall mē that are respectiue of this lyfe onely do? Shall they not ceaſe to seeke a course of lyfe so full of shame & disgrace? Shall they not conuert their studies other where? And shal not these things be remembred and regiſtred in the stories of these tymes. O monstrous

indignitie! shall the eye of knowledge bee set at the foote in contempt, that God hath set in the face and forehead of the Church in honour? Shall those that haue the honorable marke of gods embassadours, be thus marked with the blacke coale of reproch and villany. O inhumaine and more then barbarous impietie, wrought to God himself! Can the eye of God be touched without his displeasure? And such are his ministers. As it is impossible he should not see it: so it is impossible he should not reuenge it. Thus wee haue searched the wound of infamie, that the Church receyueth by the puttyng foorth of woorthy ministers. The perils to the doctrine folowe.

The ministers beyng discredited, it cannot be but much preiudice to their ministration many wayes. It is hurtfull where Preachers are. It is more pernitious and wycked where they are not. Where they are, there the Doctrine beareth the neglect, contempt, and many tymes the scornes and slanders of their fellowe preachers of the

ſame doctrine, neglected, contemned, ſcorned, ſlaundered, the rather becauſe euen of nature all men ſeeke letts vnto themſelues in hearing the word. Where they are not, alas me thinketh I ſee with peace, proſperity and pleaſure, the numbers caried headlong into Atheiſme & Libertiniſme. With idlenes, wantonnes and curioſitie, innumerable hereſies & blaſphemies hatched, euen to couer the ſunne-ſhine of the Goſpel in other parts of the Realme with their large winges. The place beyng empty, ſhall there not a doore bee opened vnto falſe teachers, that paſſe onely a ſlender examination by ſubſcription: and many times when they haue ſubſcribed, keepe not whereunto they haue ſubſcribed: who would be ready to ſubſcribe to any thyng for a peece of bread? By this ſhall not Ieſuits enter with a diſpenſation frō the Pope: or if they enter not into the church, ſhal they not broche in corners their pernitious opinions and falſe doctrines? Shal they not baptize the children of their complices at home, ſay maſſe, bury the dead, &c. Yes verily, where ſound teachers

chers are not, there shall steppe vp blind bayardes euery where to do what they list, vndiscreete teachers, false seducers. Men that are entred shall begin to stagger, men that were commyng on, shall stande at a staye, or rather turne their backes. Where nothing is taught, euery man shall follow his owne fantasie, yea many times their owne lustes. True doctrine shall giue place to errors, and heresies conspiryng together, shall shoulder the trueth of Christ out of the Realme. The eyes of the godly that see these things break out in riuers of tears: their hearts that preuent the feelyng of them, are heauy, euen heauy as leade. O Lorde giue winges vnto those that any wayes shall haue meanes for remedy, euen winges that may exceede and surmount the waight of this clogge. These are the multiplying wastes of the doctrine, by this waste of preachers. The sowers of euill maners in the face of the Church, we are now to consider in few woordes, because somewhat hath bene touched hereof.

The maners of the Church are not

so much to be regarded as the doctrine: yet so the sores may be a disgust vnto her, that she shall scantly be knowen for the church in deed. Alas, whē teaching and doctrine hideth her face, and discipline is not admitted, what bridles are the sacraments of Christian life? Hardly men doe well with teachyng, neuer without.

What should I tell men in many words, that which al men see & feele in continual & lamentable experiēce. Go to alehouses on the Saboth daies, there is as well sold all kinde of loosenesse as victuales. Go to Greenes, there is myrth that would wounde a Christian mans heart with heauinesse. Goe to Fayres, there is a shewe and traffike, as well of all lewdnesse, as of wares. Yea, goe to all other places, both in City and countrey, and what shall you see, but so many euils that prouoke God, to the powring forth of most fearefull iudgemēts, the Theaters, Parish garden, Tauernes, streetes, fieldes, all full and prophanely occupied, and this chiefly on the Saboth day. Finally, what misdemeanors

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are not the places full of, that are empty of preachyng. Of this as maye ſuffiſe. Wee haue ſpoken of the hurte of depriuyng Miniſters in it ſelfe. Wee wyll come to the euill of the Preſident.

The Preſident may pull on hazarde many wayes both to the Church and Common-wealth. To the Church, in that a Biſhop leanyng to any falſe doctrine, may fauour his ſyde, and weede out ſuch as are lykely to oppoſe themſelues agaynſt it. Hee may alſo ſatiſfie his thyrſt of reuenge, or any at his pleaſure, with theyr goodes and bloud in a maner, and that which is principally to be regarded, on the beſt ſorte of men. For whereas men of ſmall conſcience, can receyue ſmall hurt (in that they are ready to ſubſcribe (as it hath bene ſaid) to any thyng) one of conſcience eaſily falleth into the lapſe, that cannot ſwalowe euery morſell. And this thyng alſo was well ſeene in the proceedyngs of Popery. They were not the wooſt Princes, that at the firſt yeelded to Biſhops ſo great authoritie.

Neyther ſawe they at the firſt, that the liberty that was giuen to good Byſhops, was a licence and entrie to tyranny, in thoſe that were or ſhould be euilly diſpoſed. And it is to bee noted, that this dealing in Archb. principalls, hath a more daungerous foundation, by reaſon of othe by them taken, of all men of their profeſſion, of obedience to them thorow their whole prouince: they themſelues, (thorowe the priuiledge of a popiſhe cuſtome yet remayning) not being tyed almoſt in any reſpect, to any ſuch othe. Hereof grewe the ſpredde of monſtrous and mightye hereſies in times paſt, whileſt that Byſhops being corrupt, the whole dioceſſe followed their ſwaye. This therefore is the ſecret Canker of the Church, a plot for heretikes to buylde on, and harbour to retyre into, and all vnder law and authoritye, as they would ſeeme. This detriment hath the Churche by the euill example. Let vs ſee what damage nowe the Commonwealth hath by it alſo.

Surely the Common wealth receyueth great hurt in conſideration of the head

head hereof, and also of the body. Now touchyng her Maiesties safety, whereon standes it? Doubtlesse on the fauour of God, and loue of her best subiects. The blessing of God it groweth by the florishyng estate of the Gospell. The Ministers disgraced, distressed, displaced, the Gospel cannot growe, much lesse ioye. They are the messengers of GOD, he must be prouoked when they are contemned. If they be defamed, impouerished, beaten, he will certainly giue out his vineyard to others. Here therefore her Maiesties safetie is vndermined in prouokyng Gods wrath by whome she raignes. Let vs see what is done for the good wils of men. The affections of her good subiectes also by this meanes, must needes bee weakened and alayed. For what greater foundation may bee layd of her Maiesties safety, then the affections of good men? What Empire more woorthy a prince, more woorthy such a prince? But in the affections nothing entreth deeper, then that which is imprinted by conscience. Neyther in the conscience maketh any thing higher

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impression, then sincere preaching christian dueties. The cuttyng of preaching therefore, is the cuttyng the sinewes asunder, wherby the subiects in all partes of the realme are most strongly knit together to the prince. And would to god this one thing, which may be in steade of many prouisiõs (in regard of her maiesties safetie at this time, so necessarily consulted for) were more takē to heart: For it is most certain, nothing is a better gard & safegard for her maiesty, thē the loue of good men, & good mē nothing maketh more thē good preaching. And this is seene also no way more then by this, that her maiesty hath ben by none in daunger, but by either papistes or Atheists, the enemies of religion as wel as of other. Now see thē how dāgerous an innouation this is, that striking through the ministers, hits (in a maner) the harts of vs all. God graunt we may see it, but so likewise, as we may preuent it. On the contrary part, touching euill affected subiects, the resident ministers likewise were so many eyes and eares vnto her in all partes of the land, for the know-

Example by all that haue conspired from the beginning of her happy raign by Somervile, Parrie & such like traitors.

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ledge of mens disposítions towards her, to discourage them from euil purposes, to encourage them to good, to discouer them if they grow daungerous, whilest yet they did but peepe out of the shell. The displacyng of such, doth it not stop a principall meane for her maiesties preseruation and safetie? Yea, but more is imagined of them, then they poore wormes can performe. In deed so it seemeth. But let vs aduise of the matter more narowly, and consider how this is done. Those that are of like condition with the people, shal perceiue best their baites. They liue with them, conferre with them, and haue familiar entry vnto them. With them things are muttered, before they are sounded in the eares of the Churche. There they are best discerned, best suppressed. By these men what traiterous, corrupt, and wycked bookes haue beene answered? What practises haue bene discouered? What Iesuites taken? What mischiefes preuented; those that deale for the state can best declare. It is not therefore to be maruelled at, that by these poore men

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the common welth haue ſuch aide: but rather to be wondered at their want of experience, that take ſo great a ſuccour from our country from vs. And hereof ſufficient as touching the head. We are to ſee the dangers hereby to the body.

Imminent dangers to the body of the weale publike, flowe ouer all by this breach in like maner. And in deede the pollicie beyng taken away, I meane the preachers that breake the firſt rage of mens outragiouſneſſe; what can the bankes holde (I ſay) the ordinary iuſtice of the land, for ſtay of mens euill behauiours. Surely, if theſe ſtande not, lawes ſhall bee in vayne, execution of lawes of no force. For where as man hath two things conſidered in him: that is, an inward and outward power: that which I call the inwarde, which is his thought and cogitation, without controuerſie, is the ſteere and guyde of the outwarde, that is, his worde and deede. The lawes therefore, that ſhall prouide agaynſt theſe outward euils, be they neuer ſo well framed, yet if conſcience ſtay not the inwarde, it ſhallbe eaſier for an

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euill bodie to contriue mischiefe, then for the wisest and best man to deuise remedies. Experience, that late and slowe teacher shewes this, and if euer, chiefly in this want and barrennes of preachers of late. How comes disorder in townes? by licence and libertie to all hauocke? In the country by theftes, outrages, and misdemeanors of all sorts, in officer, in subiect, in masters, in seruauntes, in parentes, in children, in olde and yong, in poore and riche; partly for lacke of teaching, partly forwant of good example: somewhat by euill teaching, and somewhat by the euill manners in Curates, and such bad ones.

Besides this, the decay of learning folowes hereof necessarily, with all the harmes that are wont to accompany it. For who will bryng vp his children to good letters, that shall see so many excellent men, their wyues and children, at one mans frowne vndone & brought to extreme and infamous beggery, and oft hazard and danger? for eyther hee must needs begge, or els he must steale: he can haue no good entrance into his calling,

calling, but muſt enter in by vnequall conditions, to make ſhipwracke of faith and a good conſcience, or els he muſt lyue as an exile in his owne countrey, be kept out of the Church: where as idoll Shepeheards, heretikes, and ſchiſmaticall perſons, worldly men and couetous Symoniſtes, buyers and ſellers, yea and worſe too, doe daily enter in aboundaunce. Here agayne the bleſſing of God is to bee conſidered, how it ſhall forſake vs, when we ſhall forſake his miniſters. Here alſo the rentyng of mens mindes aſunder for want of amitie, preſerued by holeſome and diſcreet inſtruction. Yea but will ſome men ſay, why ſhould preachers then ſeeke to pul downe that which princes haue ſet vp? there was at the firſt a good meanyng to honor ſuch by theſe earthly prerogatiues and outward pompes, by giuyng them ſuch immunities and great poſſeſſions. Let vs therefore come to ſhewe how this hurteth both prince and people.

Verily it grewe vp, and groweth vp ſtill by the Prince, but it hath plucked

downe,

downe, and doth pull down the prince. It is countenaunced by lawes that haue bene, and by common lawe that is, but it is the common plague. How? Thus; A power at large in any ſubiect that is good, is ſometyme profitable to princes, and hath bene ſo found: but oft & moſt tymes good men by libertie become daungerous, alwayes euill men haue vſed aduantage thereof for themſelues, or for others. The conſcience of the ſubiect, is the ſtrength of the prince. They that haue the placing and diſplacing of preachers, haue verily in a ſort, the framyng and mouldyng ſubiectes hearts in their owne hands. Neyther is this voyd of examples. By this Princes haue bene driuen out of their owne kingdoms, crowned, vncrowned, faced, outfaced, by their owne ſubiectes. And what not? Inſomuch as thoſe Princes that haue bene ſtil popiſh, haue yet coūterminded this vnderminer of thēſelues and their ſtate, and with ſingular profit, honour and ſafety to both. This of the head, It followeth to ſpeake of harmes to inferior ſort.

Read the ſtories of ſuch Bish. & Archb. as haue preuailed agaynſt their princes, and driuen thē out of their owne Realmes.

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This ſcourge may bee feared, doeth threaté alſo the ſubiects. By this meanes a good man may place good men. Yea, and an euil man may ſettle euil mē. But the danger is on the worſe part, not only becauſe rare good men are to ſue for thoſe places: but alſo whē ſuch are choſen, they are ſometimes corrupted, moſt times deceued by craft of thoſe that depend vpon thē, & gape for other offices. This is the tract of the whole Realme, but it ſpecially toucheth the right of learned mens liuinges: For that which ſhould be theirs, ſo long as they are dutifull to God and the law, that becomes theirs at the luſt of the Biſhop. Beſides, if the biſhop lacke money about other coſtes, that are ordinary already (farre ſurmounting the charge which cōmeth frō the ſubiects to the Prince) hee may lay new charges vpon them, and leaue alſo a further gappe for thoſe that are & ſhall be worſe diſpoſed. Alas it is too great a bondage to bee more burdened by a ſubiect then by the Prince, ſpecially, becauſe that which is done to the Prince, is for a greater good, that which

is

is bestowed the other way, is not onely not profitable, but many times hurtfull euen vpon the receiuers, by lifting them vp in pride and prodigalitie. And without doubt, it requireth so much more good consideration, because the popish discipline (as a snake in our bosome) remayning, there is no bridle for their disordered doyng. How the poore people and all sortes are burdened euery where, what impositions are layd vpon them, they making them to pay at their pleasures, besides their racked and procured visitations, their proxies and procurations, their manifold bryberies and extortions in all kinde of things, they that come once into their courtes, or haue ben in them can tell, & this Realm shall feele, vnlesse God in mercie prouide som speedy remedy. And thus you see, howe also to the Commonwealth, the sweetenes for the present time, may draw in a perpetuall mischief. This may suffize for the discouerie of the euilles that follow the depriuings of Ministers. We haue declared the harmes of the violent practise against the Ministers. The

subtiliar hurt and priuyer sting is to be serched out, for that perhaps may be as daungerous, though not so apparant, and in the eye of all men.

Besides the open harmes, there are also certaine couert touchinges of the credits of these men, couert, I cal them, not because they are not done abroad, but because they bee not so directly affirmed, that the spekers may not alwaies shift themselues aside, from being clearly charged therwith: whatsoeuer it be, it is necessarie to clip the wings of these flying bruites. This therefore I will labour to doe, whilest yet the wounde is greene, that so not only the dāger therof may be preuented, but the sores also taken cleah away. Neither may any mā imagine, that these things shall any way displease, iustly, I am sure it ought not: for the defence of innocēcy, that is without impeachement of others, ought to be welcom to all mens eares. Such a defence therfore without offence of other (through occasion giuē by the contrary side) I will take in hande, as shall not make publike that which was done in pri-

priuate: but onely satisfie the minds of many, that stood doubtful touching the dealings of certain good mē in the matter of subscription, and defence of the cause of Christian Discipline. Neyther can any deny, but that that shalbe most modestly ratified opēly & in the sunne, which they haue not so sincerely done in a myste and vnder a cloud: chiefely, because if any thing be saide more then trueth, they shall haue hereby more certainely to disproue that which shalbe affirmed. Ther haue, as heretofore of many others, so especially, of late (since the conference had with the Archb. by two worthy ministers of the Gospel) flowen ouer the Thames certain vain speaches, as though some of the most worthy defenders of Discipline, had ben foyled & vanquished, & therfore had subscribed, & submitted themselues, to all the ceremonies & orders of the Church-gouerment practized in this Church of England, & to a strict vse of the Liturgy. Touching which report wee will shewe the lightnesse: first in the generall number, then somewhat in these particular men.

I graunt it is true, that some myste of shewe may deceiue the eyes of mens iudgements and vnderstanding in this behalf: But notwithstanding the beams of the true shall easely scatter it, when it shall rise vp and shew it selfe in the declaration of the whole course hereof. First therefore, I will do this briefely, by shewing what was at the first refuzed, & in the one, how farre yeelded to.

All whatsoeuer was required in ciuill causes, eyther that concerned her Maiestie or the State, was I say, by them all wholly and freely imbraced: in Ecclesiasticall causes, also, whatsoeuer concerned doctrine and otherwise, was expressly required by Statute for subscription. Thus farre at the first, all men with protestation offred, to shewe a mind desirous of peace. But to yeelde to this thing, so straunge and newe without any lawe, in strayghter sort then euer was required, that all things were according to Gods worde, and not against it, not onely tollerable but alowable, both in the booke of Comunon prayer, & also in the booke of ordering of Archb. Bish.

and Ministers, yea, in the whole gouer-
ment of the Church, this was refuzed:
diuers of the men were suspended, mul-
titudes thrust out. The cause was gene-
rall. Meanes were made, Ministers pre-
sented doubts, protestations, Supplica-
tions. They were repulsed, threatened,
reuyled. The Ministers did indure, su-
steyned with a good conscience: But
their myserable flockes were subiect to
all disorders, spoyle, hauock. Good men
mourned, euill men preuayled. Licence
possessed all thinges, nothing was reser-
ued whole to ciuill & modest life. These
thinges Gentlemen of all sorts tooke to
heart: They lamented their owne estate
and of the people: they pytied the Mi-
nisters, their wiues and children: Gods
cause mooued them, the honour of the
Gospell drewe them: yea, the safetie of
her Maiesty, in these daungerous times
euen cōpelled them: their owne offices
of Iustice, which by the worde was so
wel aided, & which without it they cold
not steere in a storme of so great confu-
sion, draue them to sue in all humble
sort to the Arch. testifying the holsome

doctrine, together with the honest life of their Pastors, declaring the breaches, wasts and wracks of their countrie. The present euills, the daungers to come. Finally, craining that in regard of the soules of the people and their owne, he would accept such a subscription, as the lawe expressely appoynteth, and restore the poore men both to their preaching and liuings. This second meanes verely prouailed with him no more then the first. The third was attempted.

This refuge was to the Honourable Senate of her Maiesties priuie Counsell. There it was in like manner sought and declared. The reuerende proceedings before fed with the Archb. His obstinacie. The inconuenience by this newe dealing springing vp in the Churche and Commonwelth, shewed and witnessed by subscribed handes. These supplications with letters of fauour, were sent to the Archb. in the behalfe of preachers. Did he yet any thing relent? Surely no. Nay, I woulde hee had not bene more indurate. Sixe or eyght mionethes were thus spent, the countrie deuoid of preaching,

ching, the calamyties of some shires increased, testimonies, informations multiplyed: At the length such were the complayntes, suche were the proofes, that her Maiesties most Honourable Counsaile dealt verye feelingly in the cause.

Hence became the subscription to bee some what more tollerable, and further tyme granted vnto diuers in diuers cuntries: and retaining that which pertayned to the ciuill state, and in the Ecclesiaticall, that which concerned doctrine, together with a protestation to vse the booke of Common prayer, he suffered himselfe to be intreated, to require no more of manie. To this manye were drawen. The peace of the Church, the compassion of their flocks, the wearinesse of tumnoyles brought manye to it, that yet did it, some with teares, some with so great heauinesse of conscience long after, as they were neuer quiet till their dying day: so great yet desire of vnitie, was in sundry men that stood herein.

Others satisfying them selues with

a protestation of a holy and godly resolution by the Archb. and other of the Bishops in certaine poynts (as they supposed by the example of certaine learned men in the like case) did not refuse to subscribe, as the Ministers of Sussex, and such like. Againe, some other speciall men were admitted in diuers places with more fauoure, as the Ministers of Leycester-shire, Buckingham-shire and other places, and some such other, as chiefly whose authority, woulde haue brought discredite to their too too seuere proceedings, without any subscription at all. Hereof the multitude that held out, at the first seemed not so great, though in trueth, in respect of the men and the times, they were too too many; and their subscription layde with their sundry exceptions, in a manner no subscriptions at all. But with the credite of some of these, shewing onely the subscriptions in one paper, & retayning the protestation in an other, manye were drawen also, as vnwary byrdes into the net, by the chirping of the byrds first taken. From the colour of these last forms

of subscriptions, sprang bruits, as though all thynges were well in the orders and liturgie of the Church of England, all thynges subscribed vnto, that all had yeelded, that whosoeuer mouthes were open, they had subscribed. But how far these differre from that which was first tendered, I suppose no man is ignorant.

As agayne, how litle difference there is betweene this latter, and that which all men did willingly and frankly offer at the first. Nothyng that did pertayne to her excellent Maiesty was once stuck at: nothyng that concerned doctrine and substaunce of our fayth: nothyng that in the statutes was set downe touchng subscription. Onely the corruptions in the translated Liturgie, which we with some correction tooke from popery, and other reliques of Church orders and gouernement, receyued from popish confusion: onely (I say) these were vtterly refused to be subscribed to at the first, and at the last these excepted by protestation, the rest was not refused by many. Yet loe, from hence is deliuered out, and confidently affirmed, that

many

many haue to the first subscriptiō set to their hands: That the defenders of discipline haue submitted themselues to the degree of the Romish Hierarchie: That they that haue stoode so long for the establishyng of some right forme of a holy Liturgie, haue at the length subscribed to that which is yet infected with the Romish corruptions: Yea I say, they haue scattered these false reports agaynst those, that with most singular commendation, haue held vp the trueth of the cause, both by worde and writing, publikly & priuatly, oppressing men with the deceitful & cunning dealing of the worst, & weaknes of the best, to preiudice the good cause of God.

But lo, howe vnequally, & with what grosse colours are these voyces set to sale, before the vnwary Chapmen. This which we haue sayd might suffise, the thing beyng sufficiently plaine to any indifferent mynd alredy, that if we consider the euill meanes that hath bene vsed, to draw them to that subscription, it shall be altogether freed from these charges: Let vs therfore looke into the causes

causes that may bee likely to lead to it. Was it the conscience of the weakenes of the cause? Verilye no. What newe things hath bene shewed or can be added to that, which hath beene long since obiected? None. Was it the authority of men that held the other part? It is not likely. There is none that hath ben ioyned of late, that were not before: rather I suppose many haue ioined hands with this part, that sometymes were of the other. For though at the first, Discipline came in musled, and were not so knowen as now she is, and had few friends, yet a great sort are now taken with her loue, and do honour her: yea, not onely friendes, but euen those that yet for some worldly respect, or for lacke of knowledge & iudgemēt seme to be her enemies, haue pleaded her cause against al her ill willers, so far hath truth preuailed. Many haue shewed their opinions clearely, that are euē amongst thēselues, that in the discipline & Liturgie, are diuers things that wold be better ordred, if so it might seem good to the States in the honorable assembly in Parliament:

which

which in the meane tyme content themselues with this that is receyued, and so from tyme to tyme haue pleaded: O tary till there be a Parliament, and yet now this Antigonist will confesse no thyng amisse, but will strippe that honorable and higheſt court from all authoritie in matters of religion. Which testimonies are so much the more of weight as the truth hath more wayghed with them, then the regard of their authority and preferment, in giuyng their sincere witnesse to the cause. Was it the duetie to her Maiesty? That was no let before. For whatsoeuer pertained to the prince, was most willingly consented to at the first. Was it the curtesie, good vsage, and perswasion of the bishops? No, for in his behauiour, wrath, anger, reproch & disdayne, as in a wood so many Lyons, Beares, Tygres, and cruell beastes, were seene to range, and in this more sauagely, that whereas they by tyme and vsage may be tamed, and appeased, this man neuer. What then? what may we imagine may haue any shadow of bringing this to passe? It is euen nowe come to

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my remẽbrance. The desire of vnity, the thyrst after the peace of the Church, the miseries of their flockes, the triumph of the aduersary, the necessary cares of their wyues and children did moue them. Truely these thinges dyd much. But yet it brought them no further, thẽ that which last of all was set downe of subscription. Doeth that then giue any occasion of these reportes? No of truth. Examine it. Conferre the first with the last, and you shall see light and darkenes agree as well together: for the one is full of the palpable darknesse of the popish Egypt. The other of nothyng, (the true meanyng of their protestatiõs considered) but that which is most agreeable to the cleare light of the Gospell. How vnworthily then are these men called subscribers. Yea, and the insincere dealyng to make them stalkyng horses to driue them into the mischiefe by this glose, was yet much worse. Alas good men, how much their good desires and and intents were abused. How were the things which they ment best, interpreted to the worst? As though that which

was

was yeelded by them for quietnes sake (though more thē was perhaps cōuenient) were to be vsed as a rack, to driue others to that which were no way lawful. And if that were also granted (which as hath bin shewed is nothing so) that you affirme many to haue giuē ground: yet is it certaine, many to this day hold out. And I verily thinke for no cause more then for this, that when they subscribed accordyng to the latter forme, it hath bene threatned vpon many good men, as if they had done it in the larger maner to the discredite of the cause, and weakenyng many mens iudgementes. But that many stande yet, the soules of numbers that perishe for want of their good pastours (part of them depriued, part suspended from their charges) besides the blood of their wyues & children, now one whole yeere depriued of their sustenance, by yeeldyng so great a part of their liuyngs for maintenance of Readers, doe to plainely witnesse, and shall most of all, when all men shall appeare before the Lord of this discipline; who, howsoeuer great men, princes and

others

others are deceiued with rolles and bils of mens names, with exceptions & qualifications, yet he will not be deceyued. And this much may ſerue to ſhew, how the greater number, that at the firſt held their hand from the pen, at the length did ſubſcribe: & notwithſtanding how farre it is from any diſaduantage to the cauſe of the heauenly diſcipline. We are come to the perticular men touchyng the conference at Lambheth: This only (as the tyme will ſuffer) may be anſwered in generall as the ſpeach doeth goe. That it is not to bee thought, that men principally brought thither by authoritie for to defend the cauſe, ſhould be ſo eaſily brought to the biſhops bent in a cauſe ſo generally defended by the greateſt learned men at this day in the worlde. And touchyng the Archbiſhops learnyng, and others that ioyned with him, it is knowen by their publike works, wherein men are wont, if euer, to ſhew their skil. If tyme and laiſure haue added any ſuch increaſe, the matters being now ſo reuiued and rubbed againe, & ſo many workes of the contrary ſide,

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standyng without any aduersary once to spy any thing against them, they hauyng so many ready meanes to publish and to imprint what they will, and so many penne-men to commaund to ease their own labours, mens myndes being so distracted and incombred: it is very likely if euer they coulde, they woulde now haue shewed it. But alacke, all men may see their beggery. But tel me (I beseech you) if they were so manifestly conuicted, why were they not compelled to satisfy the people by recantation? Also, if they are conformable, why are they not in that grace that others, who haue done so in deed? Againe, with the triumph, why is not the conflict, publikely set foorth to the view? Finally, if in a chamber they haue had so great a hand against our men, why do they not appoynt a hearyng thereof publikely to the satisfiyng & reconcilyng of so great diuersitie of opinions.

This one and onely thyng hath now long time bin sought by all good meanes, euen to haue a finall determination of the cause, by publike, equall, and indifferent

ferent triall. And when this better then now, when the defenders of diſcipline haue (as is ſayd) receyued ſuch a foile? Yea & this, as it is to be ſought at Gods hands, ſo alſo it were moſt inſtantly to be ſued for at the hands of her Maieſty and her moſt honorable counſaile, yea, and of this moſt worthy aſſembly of the high court of Parliament alſo. In the meane tyme whileſt theſe things be not done, men are to be exhorted, that they be not caried with euery light blaſt of vnconſtant ſpeaches, but duely to examine the reaſons that are extant cõcernyng the controuerſies, till that which is ſayd in ſecret to haue conuinced the cauſe, doe come abroad. In meane time alſo we are to reſt contented with that ſolemne proteſtation, made by one of the parties himſelfe in open place, the contrary part hauyng firſt prouoked by open ſpeaches and preachyng, witneſſing as in the preſence of God, that beyng called thereto by authoritie, the cauſe was by the grace of God ſo handled, that it tooke no ſuch foyle, but was then, and ſhould be afterwardes defen-

ded and maintayned againſt her aduerſaries, as a moſt vndoubted trueth of God. And this is ſhewed in few words, to ſhewe how vnlikely it was as ſome haue reported, concernyng theſe worthy men. Yet let vs ſee, if this were as they conceiue, what had they gayned? What & if theſe with the reſt, had failed the cauſe? The trueth of deuine matters eſpecially, doth not depend vpon mens perſons. She alone without other attendants (as the breath of our Sauiour) can make the troupes of armed ſouldioures agaynſt her, to retire & forſake the field. She alone in the doctrine hath triumphed vpon Popery and the ſway of the world. She alone in the diſcipline ſhall haue the like triumph. She is not borne with men, neyther ſhall ſhe dye with them. But if both theſe were true, that the trueth were to be eſteemed by the men that fauoured it, by multitude, by the wiſdome of man, and that theſemē ſpoken of, had all of them withdrawen their foote frō her defence, were (think you) the field then wonne? No. In auncient tymes verily, when both the doctrine

ctrine and discipline were begun to be corrupted, euē then she had defenders. That which in the old Counsels & Doctors hath bene vsed to the Popes ouerthrow with all his Hierarchie, hath no lesse force, euen agaynst the corruptions of Popery, left in our Church-orders & gouernment. They must blot out truth, and ouerthrowe the Scriptures, before these confusions stande without resistance. In latter tymes whole states and gouernementes haue receyued it with one consent, as diuers of the States of Germany, and those that haue refused it, loe their confusions! They must condemne woorthy Churches and whole countreys that haue embraced it and found it the onely bond of peace, the bane of heresie, the punisher of sinne, & maintainer of righteousnes. The harmony of so many famous Churches in so many partes of the world consenting in the chiefest points & substāce, both oght to bring great authoritie to it, & also euident testimony of the authour thereof, who hath framed it with such wisedom, that it may serue all tymes, places and peo-

peoples, without any impeachments of ciuil ſtates and gouernments, and without any danger to princes or their kingdomes: All of them ſuch as God hath rayſed vp, to be the moſt ſingular inſtruments of ſpreading foorth his Goſpell: M. Caluine, Beza, Viret, Peter Martyr, Bucer, Tremelius, Iunius, Knox, Cartwright, and ſuch like, a great number: the onely woorthies of the world that haue maintained her. Yea, all the newe writers in a maner, that are woorthy the readyng, either in part or in whole, haue ſubſcribed vnto her, ſome of them hauyng ſet out whole treatiſes in her fauour & defence. In which reſpect, theſe men before named, haue not bene the ſlackeſt, nor deſerued the leaſt prayſe. Some woorthy fathers alſo that grewe vp with the infancie of the Goſpel with vs, whereof ſome are dead, ſome yet alyue: men of great grauitie, wiſedome, learnyng: men (ſome of them I ſay) that to this day beare the markes of Chriſt in their bodies, do acknowledge and confeſſe her. Yea, we doubt not to chalenge ſome of the contrary ſide, to

haue

haue ſometymes bene of our opinion, whom onely promotions haue turned from vs. Laſtly, euē thoſe men that held out at the firſt from ſubſcribyng, gaue teſtimony that all thinges were not ſo cleare, though they in the end ſhould be graunted to haue ſubſcribed for threatnings, intiſements, or any perhaps more tollerable cauſe: yet (I ſay) they haue left ſome marke vpon the things amiſſe. And ſhall the trueth of diſcipline then, thus garded, be of no regard becauſe of mens perſons, becauſe men are weake, becauſe her enemies are great and many. It is, and euer was, and we hope alwayes ſhall be well accompanied, when he ſhal ſtand alone that reſiſteth with all his powers, ſo manifeſt a trueth. And this ſuffiſeth to diſcouer the wicked practiſes, both of force and fraud, vſed againſt the defenders of the moſt holy diſcipline, till it pleaſe God, that the ſtories of theſe tymes be more at large publiſhed and ſet out to the whole world.